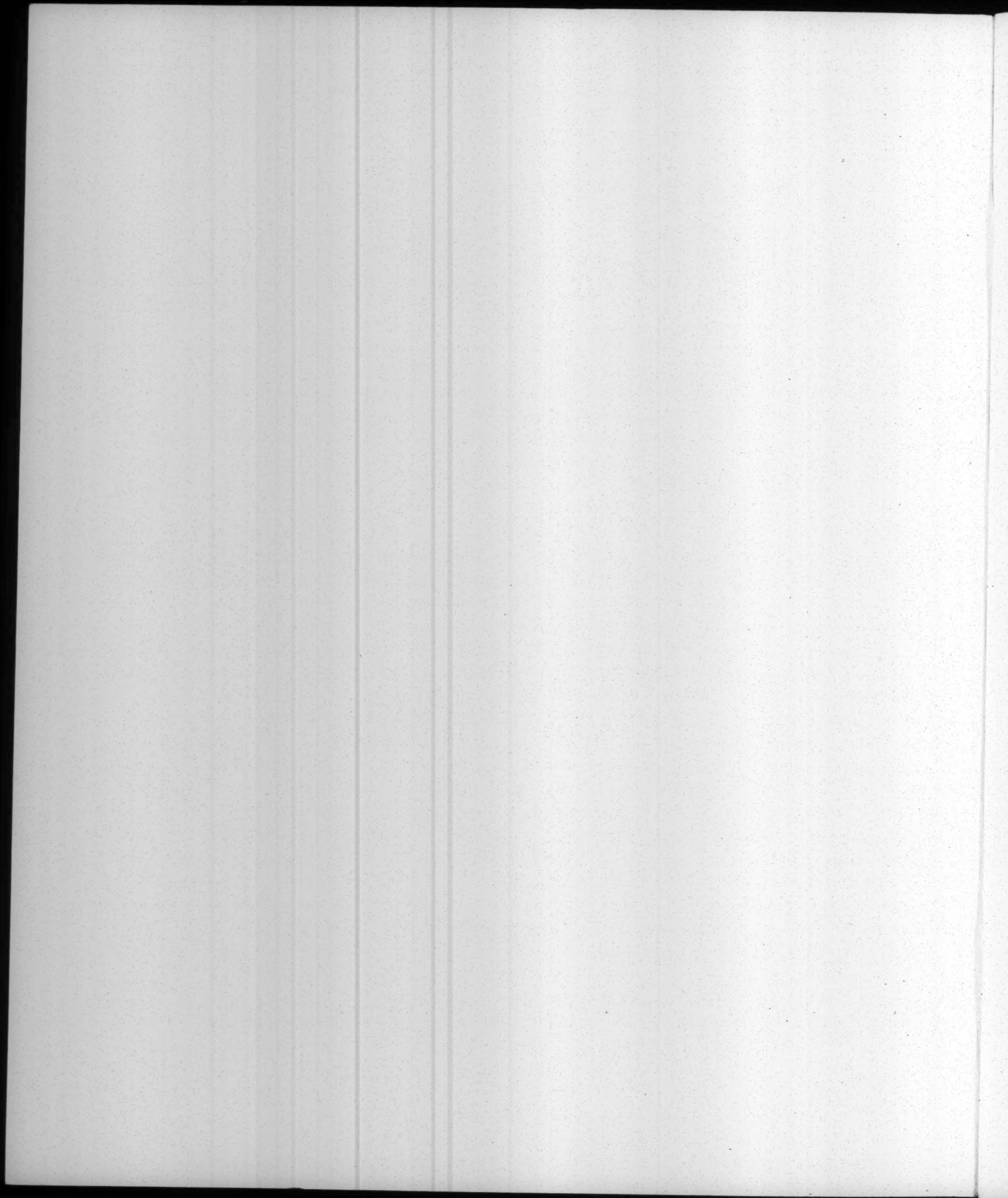


己





Ven. Gesshin Prabhasa Dharma, Roshi

ZEN magazine
published quarterly by
the INTERNATIONAL ZEN INSTITUTE OF AMERICA

Copyright © International Zen Institute of America 1990

For subscriptions, memberships, back issues, please contact:
The International Zen Institute
P.O.Box 431212
Miami, Florida 33243-1212
U.S.A., Phone: (305) 666-6721

Summer/Fall edition
(Double issue)
November, 1990

Printed by New Creations Graphics
126 Hialeah Dr, Hialeah, FL 33010

Production Team:
Rev. Dharma Udaka Kanromon (editor)
Detlev Bölter (German)
Kaytt Pramudita Chandlier (news)
Mineke Myoun van Sloten (news)

CREDITS

page 1 Photo by Rev. Dharma Udaka Kanromon

12 Photo by Ernst Stürmer

23, 24, 25, 26 Photos by Rev. Dharma Udaka Kanromon

48 Photo by Rev. Dharma Udaka Kanromon

.50
1/2
9.



SUMMER / FALL 2533

- 4 WHEN THE WHOLE WORLD COLLAPSES,
"IT" IS INDESTRUCTIBLE
Roshi Gesshin Prabhasa Dharma
- NEWS:
- 13 Father Lassalle remembered
14 Sakyadhita
15 What is the real crisis?
- 19 VENUS: INFERIOR CONNECTION
Sue Subha Wilson
- 27 WHAT IS IT TO BE HUMAN?
The Zen Perspective on Women's Liberation
Kawamura Eiko
- 37 POETRY:
GESPRÄCH - Gesshin
- 38 THE TIME OF THE POET
Alvaro Cardona-Hine
- 42 POETRY:
OUR SELF - Jude Bagatti
HAVING CUT OFF - Bettina Pundarika
- 43 LASS AB VON WORTEN UND REDEN
Roshi Gesshin Prabhasa Dharma

WHEN THE WHOLE WORLD COLLAPSES "IT" IS INDESTRUCTIBLE

Roshi Gesshin Prabhasa Dhanma

Master Mumon said, " You describe It, but in vain, picture It but to no avail, you can never press It fully. Stop all your groping and maneuvering, there is nowhere to hide the True Self. When the world collapses, It is indestructible." At another time he said, "Think neither good nor evil, at this moment, what is your True Self?"

The ultimate aim of Zen practice is to accomplish a new spiritual personality through the satori experience, and to live Zen every moment. Zen life means to be identified with the Dharma which is the Truth that underlies all activity. It is the universal principle which underlies the activity of individual consciousness. When we realize that all things are empty of a permanent substance and abidance, then we are free in all states of mind, penetrating through every word and meaning, through every atom of dust.

Everything meets at the source, which is zero. Everything comes forth from the source. Empty and without a partner the wind blows. Empty and without a partner we are in full embrace. Therefore, Master Ummon once said, "The autumn wind blows through and through. If there is even a speck of your consciousness left, that has not been blown away by the autumn wind, exactly that is where you get into trouble."

A Zen Master named Honji, left to his disciples a very eloquent admonition, "All things originate from the Mind, when the whole Mind is silent, all appearances end." Then he asks further, "Which is other, which is self?", because at that time there is no sign of differentiation. Not even a single atom can be established when not a single thought is born. One point of inconceivable illumination, whole and non-differentiated,

without corners, without edges or traces, it cannot be dimmed. What cannot be dimmed, what cannot be darkened is called inherent knowledge. That is the innate Wisdom. It can never be dimmed. It can never be darkened by any negation that comes from an external source; it can never be made brighter by any affirmation that comes from an external source.

The point of inherent knowledge is called the fundamental endowment, that is our real gift, our fundamental endowment, our birth right. That which is given to us as soon as we have consciousness. We have that perfect function. We have that perfect Dharma Nature, which is empty, open, aware without any images. Awareness without content, without holding on to any images or ideas. Free from expectations, really hearing, without echoes, really seeing without reflections, that is why it is said, "It is not within reach of the eye and the ear." In other words, it goes beyond. This is the ultimate point of reaching mystic accord; light emanates from there, and the universe is reflected in it everywhere. Everything is "It."

Realize that all things are empty. When you are ready to drop this body, you are going to realize how alone you are! No philosophy is going to get you through the next gate. If you do not know how to walk there yourself, how to enter the gate yourself, without asking the gate-keeper for permission, you will be in big trouble at that time. You will be like a man who has been told to go to heaven, and to enter through this gate - this is the gate to heaven - but there is a gate-keeper, and the man asks the gate-keeper, "May I enter here?" The gate-keeper says, "No!" So the man sits down outside the gate and from time to time again he asks the gate-keeper, "May I enter?" The gate-keeper says, "No way!" So the man waits and waits, he grows old, grows a beard and he gets weak. One day he asks, "What do I have to do to get in here?" The gate-keeper then takes pity on him and says, "This was your gate alone. This is just your gate. It is for nobody else." You want to be free, but you are searching in the wrong direction for

freedom. Everybody in this world wants to be free, free from control, free from political and religious ideas, but they always fight outwardly, battling ghosts, trying to attain freedom; not realizing that that which is walking, that which is talking, that which is raising the arm before it can grasp the gun, is already free.

The Zen Master further says, "Everything it meets, is the source, illuminating all things, empty and without a partner, the wind in the pines, the moon in the water, clear harmony with no wandering mind, no sticking to appearances." Our illness is this sticking, wandering mind, which sticks to the momentarily flickering up of an appearance, not realizing it was merely a flicker, merely a flash of lightening, merely a bubble. Wandering here and there, sticking to this and that, searching for the likes and rejecting that which it dislikes. So we must have great awareness not to fall into a choosing, sticking and wandering activity of mind. Because this clinging is what causes suffering.

The essence lies in being empty of likes and dislikes; the essence does not have any preference and any choices; it does not prefer summer days to winter days. When time comes and it is appropriate for trees to shed their leaves, a great storm will arise and cleanse the earth of all the leaves. But the clinging mind is like a dead leave trying to hang on to the branch. But when we are in the true mode of being, we are empty inside, and having free space, we respond outwardly without getting mixed up, like spring bearing flowers, like a mirror reflecting images, in the midst of floods of tumult, we naturally stand serene above it all.

"When your state is thoroughly peaceful and your livelihood is cool and serene, then you will see the emptiness of the ages; there is nothing to be troubled with, nothing that can obstruct. Empty and radiantly clear, complete and shining, it clearly exists for ages, never dimmed." Now, these words were spoken by a Master hundreds of years ago. For thousands of years Buddhas have been appearing in this world. All have spoken the

same truth, from the same source, pointing to the same "It". Not only pointing at It, appearing as It. It has never been exhausted, It has never been dimmed, It has never disappeared from this earth, from human life. It has never been diminished, nor has It been increased by the Buddha's appearances and their talks.

Neither attached to the state of MU (of non-existence), nor to the state of U (existence). When you want to make an appropriate change then you transform along with the myriad forms of the multitude of appearances. With the wind you blow; with the moon you illuminate the night; with the rising sun you extinguish the light of the stars.

Shutting down or opening up, appearing or disappearing, it is the function of the universe. It is your function. So the Master says, "Seeing the sun by day and the moon by night, the time when there is no deception is where a patched-robe monk walks steady in peace." One monk who was going out into the world to serve sentient beings was asked upon departing by his Master, "What eyes will you use to teach the world?" He responded, "The sun and the moon have never been out of order." Completely realize just this, and become free. Become free from the self, which harbors desires for all sorts of things. If you want to be this even and peaceful, you must put an end to the restless, wandering, desiring mind. You must cut it off. That is why at times you have to sit through it and cast it down. This is the inner battle. This is the real battle we have to fight in this world. To somehow see and get through that deceiving, restless mind, constantly pounding, wandering, wanting, and rejecting.

If you see even just a little bit of light, use it to shine into your consciousness. You will see that your resources, that is your essence, is full and complete. You will never get hung up anywhere. You will not get stuck. You will not be sticky anymore, but you will be in harmony at all times with the essence. That is the mind which flows easily with circumstances, without having a choice, perfectly clear, silent, empty and vast.

A solitary boat carries the moon
At night it rests in the reed flowers
The one being of light
Is, after all, like this.

When you have deeply entered into the recesses of your consciousness, and then look up again, there is direct seeing without intervening reflection. There is nothing to think about; direct seeing, direct hearing without echo. One who investigates sincerely and really arrives, considers this the fundamental ground. Neither dust nor dirt can defile it. It fits in square or round and its course of action is exactly appropriate. Infinities of inconceivable functions, complementing each other spring forth from this ground and come to an end in this ground. There is utterly no way to study this matter. No amount of thinking about it will ever get you into that state of mind. On the contrary, the essence lies in emptying and opening body and mind, so they are vast space. Then, you will naturally be complete everywhere.

This awareness can not be dimmed. This clarity can not be mixed up. Wherever you go, the moon follows you. The flowing waters follow you. The rain goes with the moving clouds. Do not hinder things by yourself and naturally nothing will hinder you. Body and mind, one Suchness. There is nothing outside. The same substance, the same function, one essence, one character. This is the practice. We practice to realize body and mind as One Suchness. There is nothing outside. Each and every sense and sensation is immediate and absolute. Therefore it was said, "The saint has no self," but there is nothing that is not his/her Self. It is so obvious, so clear. You realize that "it is like a white bull on open ground which you cannot drive away even if you try." The white bull or the white ox symbolizes the body of Reality. The whiteness symbolizes equality, uniformity, and the open ground true Suchness. The action of people of the Way is like flowing clouds and like the full moon reflecting everywhere. They are not stopped by anything. "Clear, in the midst of myriad forms they stand out serene. In contact with the course of circumstances they

are not mixed up. Words can not communicate this. Thoughts can not reach it. Transcendent, absolutely free, beyond effort, it is realized inconceivably outside of intellect and emotion."

It is said by the Buddha in the Diamond Sutra, "Awaken the Mind which does not abide anywhere." The all-pervading Mind does not abide anywhere. When you stop and rest, it is like the ocean taking in the hundreds of rivers. As soon as you sit on your meditation cushion, all the rivers of your mind are flowing back to their center, your center of gravity. We are naturally concentrated. We just need to see that this is so. All things return to that ocean of peace, and yet, when you let go and act, "it is like the eternal tide riding the rushing wind. It all comes here and manifests together with the myriads things, with everything. Is this not arriving at the Real Source, attaining realization of that Great Function?"

Master Honji says, "Patched-robe monks change appropriately according to the situation. You must comprehend this thoroughly: walking in the void, forgetting conditions, shining through beyond the shadows. The mind of past, present and future is cut off. Empty and clear, wondrously bright, shining alone through the ages. When patched-robe monks can be like this, then they are not bound by birth and death. As they act, they let go over the cliff with nothing to hold on to." There is nobody sitting in the background saying, "Wait a minute! I'll stick out my feelers a little bit and see if this is right, if this is the right answer." Totally they let go, with nothing to hold on to. The thread under the feet cut off, they totally transcend in one step. THIS is the Transmission. The Buddhas and Patriarchs have never transmitted anything else. As soon as you get involved in thoughts, you get stuck in the flow of routine. Yet, Mind is empty, always aware, clear, always shining.

But tell me who is this? Look quickly to determine! A patched-robe monk wandering through the world should empty and open his mind, so there is not a speck of dust

therein. Only then can he/she respond and not be hindered by things, and not be bound by principles. As long as you are bound by any idea at all of what Zen is, of what Buddha is, of what True Nature is, of what the koan is, you are bound. you are not free.

So the Master says, "Only then, when your mind is open and empty and not a speck of dust therein, can you respond and not be hindered by things, and not be bound by principles. Fully appearing and disappearing therein. This you should realize: "fully appearing and fully disappearing therein." The essence is to embody it fully. That means, in the world of the myriad things, there will be no obstruction. You will be in perfect harmony in your interaction with the world of things and with other beings.

"Gather everything in from outside and cut off flowing leaks." The whole universe is gathered with the inbreath. Turn around and you deliver yourself to the whole universe through the outbreath. One who can gather everything in from the outside and cut off all flowing leaks, is one who can manage "the family business." Then, coming back from where one has gathered the whole universe in one inbreath, from there one springs forth into action. An enlightened one does not enlighten the world; he/she is enlightened constantly by all things. This world is ever new. Each time you vanish and disappear, the whole world disappears with you into the depth of that great ocean of samadhi that absorbs everything; all functions, all actions, all appearances disappear there. Then you come forth from there, you look up and it is a brand new world. Why should there be any trouble then? There are no traces at all. Merge into it, free as clouds. "Good people," said the Master, "you must remember this thing before you can attain realization. If there is anything at all you need to understand, or want to understand, it is this: When the defilement of remaining habits is ended the Original Light appears, shining through your skull." This realm has no boundaries. Only the world of things has boundaries and limitations, relatively speaking.

"It" can never be exhausted. All things, all appearances, have their individual limitation. So do we. So does everyone of our actions. So does every moment. But "It," that which comes forth as all the things, "It" is inexhaustible. So when we identify with "It" and not with the perishable body and its functions, we are mature beings. This realm, where the snow and the moon have the same color, has no boundaries. It is vast and beyond location. It is only because greedy mind looks for something more, that we cannot realize the depth right here. Millions of times, over and over again, we have already manifested this True Self that we are looking for, this liberated, emancipated, vast, open, free "It." That is why it is said, "Just realize union." So in Zen we do not seek to unify self and other or self and object. We only need to realize the union which already is, before the discriminating mind divides it. Then coming forth from that ocean where all is unified, we spring into action, and enter the world.

"The attainment of freedom of action will be clearly evident. Sound and form, shadow and echo, are immediate without traces. Cast away your accumulated imaginary world. Cast away your imagined ego-self. Think neither good nor evil. Think neither hot nor cold. Think neither easy nor difficult. At this moment, what is your True Self?"

De Tilttenberg, October 27, 1986.



Father Lassalle

NEWS

Father Hugo Enomiya-Lassalle remembered

The Great Zen Priest and Most Venerable Zen Master Father Hugo Enomiya-Lassalle died July 7, 1990, in Germany, the country in which he was born in 1898. After World War I he entered the Jesuit Order and studied philosophy and theology in England, the Netherlands and France. In 1929 he went as a missionary to Japan, where he then taught German at the Sophia University in Tokyo. He lived in a slum and together with students he started there a house for the homeless people. From 1935 to 1949 he was in charge of the Jesuit Mission in Hiroshima. In 1945 the atom bomb exploded only 1300 yard away from him. He initiated the building of a Church for World Peace, consecrated in 1954, in Hiroshima.

"Looking for a key to the Japanese soul," Father Lassalle had gotten involved in Zen Buddhism; not because something was lacking in Christianity, but because he wanted to know the Japanese better. At the same time his experiences in Zen helped him to appreciate more the richness of the Christian tradition. Wholeheartedly engaged in both Buddhism and Christianity Father Lassalle has been able to contribute extensively to the Christian-Buddhist dialogue.

Yamada Koun Roshi, who officially recognized Father Lassalle as a Zen Teacher in 1978, said about him, "Wenn gleich Vater Lassalle mein Schuler in Zen ist, kann ich aus der Tiefe meines Herzens sagen dass er fur mich der Meister im Leben ist." (in Engl.: Though Father Lassalle is my student in Zen, I can say from the bottom of my heart that he is for me the master in life.) Until a year before his death Father Lassalle traveled 30 weeks out of the year to conduct sesshins, like in Germany and the Netherlands.

During the Tiltenberg-sesshin this summer Roshi Gesshin Prabhasa Dharma held a memorial service for Fa-

ther Lassalle. She said, "We have recited the names of the Ten Buddhas; we have offered tea, fruit and cakes, incense and flowers. The merit hereof we wish to give to the Great Priest, the Most Venerable Pater Enomiya-Lassalle and pray that his true position will continue. Pater Enomiya-Lassalle, the Great Priest, possessed Wisdom like the Full Moon which illumined the waters of life. His endless compassion responded to calls from the Ten Directions. We cannot see his face now, but his good deeds continue to grow. We are all gathered here to commemorate this. Now Pater Lassalle, the Great Priest, has returned to the source of all Peace. As this day also passes, so his life has come to an end. May you rest deeply.

Mimi Marechal and many of the students and guests present at the ceremony offered moving and impressive words of memory and poetry, expressing how much Father Lassalle meant to them.

Pater Lassalle passed away-
I give water to the flowers
the vase is never empty

Maurits Dienske

Dear Father Lassalle
You made the complex simple to me
And the simple complex

Erik van Ammers

First North American Sakyadhita Retreat

Sakyadhita, International Association of Buddhist women, has been steadily growing as a worldwide organization since its inception in 1987 as a result of

the first International Conference on Buddhist Nuns in Bodhgaya, India.

August marked a very special gathering of about 45 Buddhist nuns, lay-women and non-Buddhist women, when the first North American Sakyadhita Retreat occurred in Santa Barbara, California. Eight teachers of various Buddhist traditions made presentations, gave teachings, led meditations and chanting. The topics discussed included Linking Buddhist women, Everyday Dharma, Working with Feminine Energy, Monasticism, the Buddhist Approach to Relationships, and Bodhisattva Peace Training.

Roshi, who had just returned from Europe, could only attend the last day of the conference. She gave a talk on the Buddhist Approach to Relationships.

What is the real crisis?

I met Roshima - at that time Rev. Gesshin, Osho - in 1982 when she came for the first time to the Netherlands as a Zen Teacher. She gave a Dharma Talk in the Kosmos (a New Age Center) in Amsterdam. Though I could not grasp that much of what she was talking about, I felt that I was totally embraced. So, I signed up for a sesshin in Austria, and there I discovered that a Dutch news reporter was also following her for interviews. The sesshin intensified what I was already experiencing, a total commitment to this woman and the teachings she transmitted.

Back in Amsterdam I received the Christmas edition of Elseviers Magazine with in it a long article about 'the Buddhist nun Gesshin Myoko,' and a photo (see next page). As soon as I read the title I started shivering all over, this took away any grain of doubt, and I never felt such a joy before. The title of the article was: "ZITTEND OP WEG NAAR VREDE" (in Engl. SITTING FOR PEACE).



Rev. Gesshin Myoko, Osho in 1982

This experience gave the setting for my continued practice; intuitively I knew that this is the only way to have peace, in myself, in the world.

Now, eight years later, the peace in the world is seriously threatened by the Persian Gulf Crisis. Sitting For Peace, what does it mean for this crisis? In a recent edition of the Miami Herald the Maharishi Mahesh Yogi presents what the reporter calls an unusual plan for ending the crisis in the Gulf. The guru points out that lasting peace will never be created through the tactics of fear now being pursued in the Persian Gulf. "No wise man fights the darkness. What he does is he does not deal with the darkness. He just brings the light." World peace can be generated by meditating, and the guru proposes that governments or groups of concerned individuals subsidize a group of at least 7,000 meditators to create continually "irreversible peace on earth."

The Buddhist Peace Fellowship propogates, "We are being called to draw on our practice and understanding to respond to the crisis. The real enemy here is not Saddam Hussein, although he makes a very convincing and easy one. The enemy here is our own and government's conditioning to accept the idea of enemy as if it were real instead of a manifestation of hatred, to see one small piece of the situation as if it were true instead of delusion, and to act with force and righteous might as if that action were necessary instead of conditioned by grasping, greed and fear. Looking closely we see that this conditioning is responsible for the suffering of people and the misuse of the natural world and its resources."

"The Middle East is a complicated area of the world which most of us know little about. There are surely no easy answers. But we can offer alternative non-violent ways of responding. We can educate ourselves and widen the dialogue to include more points of views than what is available in the media. We can help broaden the context in which these life and death decisions are made by understanding the historical, cultural and economic rea-

lities that inform it. We can encourage listening to all sides as a way of breaking down boundaries: the distinction between enemy and other. (...) Let us look and see the hatred, delusion, greed and fear in our own selves and how it colors our perception and response to this situation."

The Bodhisattva is like
the mightiest of warriors;
But his enemies are not
common foes of flesh and bone.
His fight is with the inner delusions,
the afflictions of self-cherishing
and ego-grasping,
Those most terrible of demons
That catch living beings in the
snare of confusion
And cause them forever to wander
in pain, frustration and sorrow.
His mission is to harm ignorance and delusion,
never living beings.
These he looks upon with kindness,
patience and empathy,
cherishing them like a mother cherishes
her only child.
He is the real hero,
calmly facing any hardship
In order to bring peace, happiness
and liberation to the world.

The Thirteenth Dalai Lama
from his "Discourse on the Great Lam Rim"

May we all continue our Sitting For Peace and subsequent Working For Peace, not only in this time of crisis, but also in time of peace! May we all as Bodhisattva warriors give nourishment to non-aggression, non-fear, non-greed, non-delusion, just peaceful and harmonious encounter.

Udaka

VENUS: INFERIOR CONJUNCTION

Sue Subha Wilson

Perhaps you have all been lucky enough to be up and awake and outside somewhere when light first begins to appear in the east at dawn. No matter what the weather, first light comes. Its shape and form, its "look" is always unique--no two days ever begin exactly the same way. A very special time--always happening, always itself, always manifesting the regular and endless motion of the planets and stars in space. We could linger a long time talking about experiencing first light in its infinitely recurring shapes and I hope you will think about it and get up one morning early and go have yet another look!

On one such regular morning a man was sitting under a tree by the bank of a river in India. His name was Gautama Siddhartha and at first light that morning he became Buddha. That moment was the culmination of his life experience and became in that instant the central fact of his life and teaching. It is the central fact of Buddhism and there is no Zen without it. From the experience of this moment come all the Zen Masters and their stories and behaviors, all the elegantly developed and expressed philosophical and psychological treatises on Enlightenment, ritual, meditation--everything associated in any and every way with what you think of as Buddhism. We could talk a lot together about this moment and its relationship to the history and development of Buddhist institutions and attitudes, texts, habits, etc., and as time goes by perhaps we will want to explore some of those subjects.

But today we want to look deeply at Gautama and realize that the man who eventually got up from his seat under the tree by the river was not the same man who sat down. Looking at him today we want to realize that when he sat down he was a desperate man. He had had a mighty drink from the cup of life--well-born with generous

parents, all the advantages of education and social position in the India of his time, married to a beautiful woman of his own class and the father of a healthy child. Lacking nothing, he found that usually-desirable condition unsatisfying. Legend and tradition tell us he also had a few big jolts when he saw parts of life he was supposed to be protected from--sick people, old people, dead people. And they tell us he slipped out of the house one night to go on the road as an ascetic and seeker, a man alone with his profound personal dissatisfaction and complete inability to answer satisfactorily any of the questions life itself presents to everyone. Why do people get sick? What and how is old age? What and how is death and how does it relate to life? Where is after death? How is it? Why don't pacifiers and games and distractions and pleasure mask these questions fully enough? What is suffering? What do we do about it? These are inevitable and inescapable questions for all persons at some time in their lives. After six years of wandering and searching, Gautama sat down. He sat down in the final extremity of no answer and no exit, no insight to which he could say wholeheartedly, Yes, this is so; this is how it is. I accept this. We are told that he sat down and vowed he would not rise up again without knowing, that otherwise life was no longer worth living and he would die there, where he sat.

I'm sure you have heard people say, or have said yourself, everyone I love is dead. I hurt so bad I want to die. I have a terrible cancer or my child has just been run over by a drunken driver. My wife has been tortured to death. I just got fired. Let's go shoot up on coke and get out of this screw up. The possibilities are as infinite as the sufferings of beings in this world. When he sat down, Gautama was suffering. Make no mistake about that.

So he sat down one morning, the story goes, at that very special time of the first light, he looked up, saw the morning star, and experienced his enlightenment, his complete release. From then on he called himself by another name--Buddha, the Enlightened One. Some writings

say he hesitated before going forth to share with others the fruit of his own life experience, struggle, and victory because he understood thoroughly that he could not give his own enlightenment to anybody, that he could only help other people come to their own realization, that there was no escape from personal struggle, personal break-through, personal realization.

The famous Sermon at Benares, given perhaps that day to his five companions on the road, contains the first presentation of the results of his own enlightenment--the Four Noble Truths and the Eight-fold Path and much more, including the fascinating statement that the Supreme Wheel of Doctrine was not set going by anyone at all--no Buddha, no Gautama, no ascetic, god, Brahma or anyone in the world, a kind of riddle we must sometime take a look at.

As we watch this drama of sitting down and rising up, let us be deeply aware of fact that at first light, in the solitude of his own consciousness, in meditation and resolute patience, enlightenment came, once and for all, with unshakable finality. And that from his own experience he was able to tell others that there was a path, that it was for everyone, not just special for him, that it was not based on extremes of asceticism but upon a way of moderation and calm. That this Path leads to ever-increasing peace and knowledge and the cessation of pain and suffering and misery in all their ever-changing forms and permutations.

Most of all we want to realize together today that our practice of meditation is the ground and bedrock of our journey with Gautama to Buddha, from ourselves with our names and histories to our own enlightenment and work in the world. We have our seat by the river on our zafu. And to be sure we may rise up and leave the Zendo to function as best as we can in the world without having yet experienced our own full moment of release and realization. But with practice and patience and support from each other and the example and teaching of Buddha, the obstacles will fall away and the opening

will come, as inevitably as first light. In the meantime we can follow instructions on posture and practice, teaching ourselves to be still and attentive, knowing that the Buddha was once Gautama, a driven and suffering man who knew well his own pain and that of others. His own suffering and knowledge of suffering in the world drove him to that seat under the tree by the river. He didn't come casually and he had no protection. He, too, was not certain realization would come--we are told he was prepared to accept death before giving up.

There can be the special suffering of doubt--the idea that enlightenment is only for everyone else or the I-don't-really-believe-all-this-stuff-anyway. When these sufferings and heavy doubt and painful legs or annoyance at posture correction come, as they will, sit extra strong. Sit hard. Be resolute. No more defeats from pain and bondage. First light always comes, is always unique, and always manifesting the heart of the universe. Sit on your seat under the tree by the river. Wait. Breathe. Try again. We are all there with you and the Buddha is among us.

August 24, 1990

Sue Subha Wilson is a retired Professor in English literature who has been studying and practicing Buddhism for many years. She was the editor of the very first issues of this Zen magazine.



De Tiltenberg, summer '90



Neumühle, summer '90



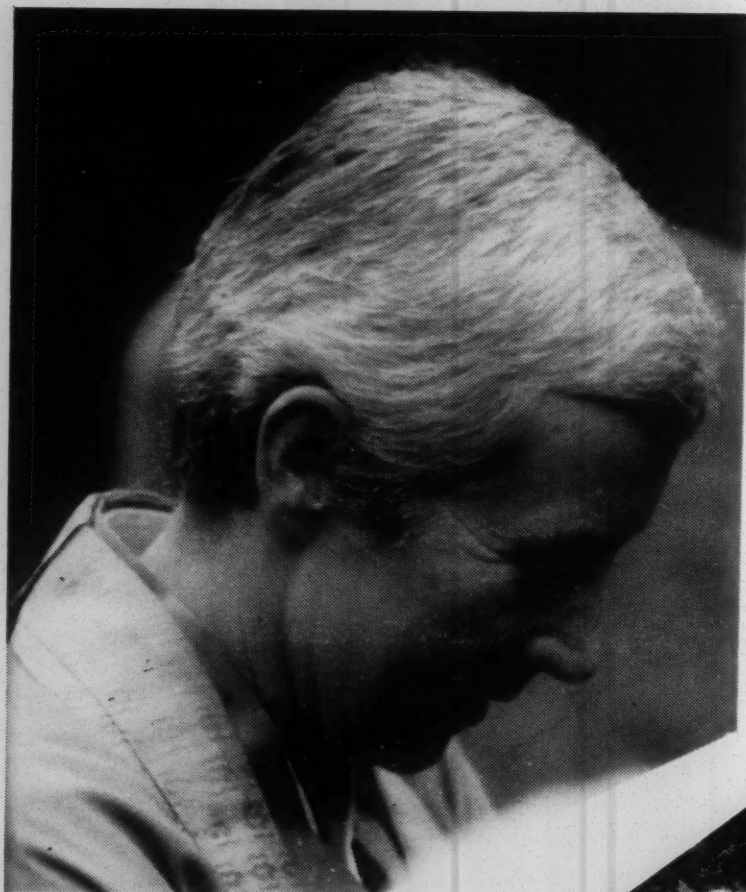
Gesshin Prabhasa Dharma, Roshi



interview for the German television



'new' Dharma workers



after
the
sesshin
in
Neumühle



*WHAT IS IT TO BE HUMAN?
The Zen Perspective on Women's Liberation*

Kawamuna Eiko

It is highly significant in our age of international culture that the Claremont Graduate School of Theology is holding this conference. I have been looking forward to speaking with you today on this theme from the Eastern standpoint of Zen, and I expect that I will have much to learn from you all.

My approach to the theme of "Feminist Theology and Interreligious Dialogue" will be indirect and primarily from the standpoint of Buddhism, more specifically Zen. Ever since the time of the ancient Greek philosophers, humankind has attempted to answer the question, "What is it to be human?" from numerous angles. For example, Socrates exhorted us to "know thyself," leading us to a realization of a knowledge of our ignorance. In modern parlance, he advocated the path to "self-awareness." The French philosopher Pascal said "Man is a thinking reed." In *Sickness Unto Death* the founder of existentialism Kierkegaard writes:

A human being is spirit. Spirit is the self. The self is a relation between the body and the spirit, but is a relation which relates itself to the relation. Furthermore, this relation is specified by God who is an absolutely third party.

When examining the question, "What is it to be human?" Zen begins by questioning, "What is the very self that asks this question?" That is, the core of Zen consists in "koji kyumei" or "the elucidation of the self." Let us try to understand the Zen approach to elucidating the nature of the true self by turning to the thought of the thirteenth century Japanese Zen master Dogen (1200-1253). In the chapter of his *Shobogenzo*, entitled "Keisei san-shiki," or "The Sound of the Valley, the Figure of the Mountain," Dogen relates the following episode:

When the Chinese monk Kyogen Chikan (d. 898) was

training under the Zen master Isan Reiyu, the former was told by his master to express the meaning of the phrase, "Your original face before your mother and father were born." Although Kyogen was a great and learned monk, he simply could not understand this. He looked through all the books that he could find, but none of them were of any help and he burned them all. He continued to try and penetrate this phrase, but he could not break through. He returned to his master Isan and said, "I can not find the words; please say something in my place." Isan answered to the effect, "I don't mind speaking, but you'll hate me for it later if I do." Kyogen left Isan and went to study in a small hut on Mount Butozan where the famous master Echu Kokushi was said to have practiced. One day, while Kyogen was sweeping the yard his broom struck a pebble which in turn hit a stalk of bamboo and made a sound "click." At that moment Kyogen had a great awakening. He composed the following verse and took it to Isan who approved his disciple's understanding and made the latter his Dharma-heir.

One hit and all thoughts lost
No further practice on my part
In everyday life realizing the ancient way
No more crestfallen spirits.
Leaving no traces
Life is beyond sound and form
Masters of the Way everywhere will say
"He is most supreme."

Let us see what it means to awaken to true self by examining each line of this verse. "One hit and all thoughts lost" means that at the moment the pebble hit the bamboo the opposition of the sound and the hearer disappeared. The subject-object separation was broken through by the opening up of that locus prior to the separation of subject and object. "No further practice on my part" is a realization that there is no objective "awakening" or "enlightenment" to be sought outside the self. "In everyday life realizing the ancient way" points to the eternal unchanging basis upon which truly human behavior is established. "No more crestfallen spirits" means the self is simply itself and there is nothing to begrieve. "Lea-

ving no traces" of any opposition between self and other enlightenment and delusion "life is beyond sound and form." That is, everything appears in the realm of truth which is beyond the discrimination of the five senses. Recognizing the presence of a true seeker of the Buddha Dharma, "Masters of the Way everywhere will say, 'He is the most supreme.'"

Thus, to awaken to and know the true self is to break through the field of subject-object dichotomy and realize the eternal self which is ubiquitous and spans all of time from the beginningless beginning to the endless future. This eternal self, moreover, is Buddha-nature as that which is non-substantial and has no self-nature in the sense that it cannot be grasped by conceptual analysis. What does it mean, however, to awaken to the infinite and eternal self? Let us turn to an episode from the Platform Sutra of the Sixth Patriarch.

When it came time for the Fifth Zen Patriarch Hoen to retire and find a successor, he told his disciples to use their wisdom and write a verse expressing their understanding of the essence of their own minds which is prajna, or transcendental wisdom. The disciples felt, however, that the senior monk Jinshu would naturally be chosen, and they left it up to him to create a verse for master Hoen. Jinshu, who was renowned for his deep and extensive knowledge, composed the following:

Our body is the Bodhi Tree
Our mind is a stand for the mirror bright
Hour by hour wipe them clean
And let no dust alight.

The meaning is fairly straightforward. Enlightenment can not be cultivated apart from one's own body. The mind should be clear like a mirror. And one should always be purifying oneself by polishing one's own body and spirit. Hoen, however, rejected the understanding expressed in this verse as not having penetrated the ultimate truth of Buddhism, not having grasped the true nature of the author's own self. He told Jinshu to compose another verse but the latter was unable to do so. Two days later

the temple cook Eno heard a child mumbling Jinshus verse and immediately knew that the author had not attained a thorough understanding. He had the child explain the circumstances surrounding Jinshu's verse and decided to make his own. However, since he was illiterate, he asked the child to write it down for him and post it on the wall of the temple:

Bodhi is not a tree
There is no stand for the mirror bright
Originally not a single thing
Where would dust alight?

That is, awakening does not have a body; the bright mirror has no external supports; there is nothing with a definable substantial essence, let alone some sort of dust of defilement. Restated in terms of standard Mahayana Buddhist terms, Eno's verse expresses the truth that "Form is emptiness," a truth as yet unrealized by Jinshu. Recognizing Eno's religious genius, the Fifth Patriarch Hoen called the illiterate cook to his private room in the darkness of night and began to read the Diamond Cutter Sutra to him. When Hoen came to the passage which reads, "One should give rise to the mind which has no abode," Eno realized that self-nature, or the nature of all things is no-nature and that self-nature is Buddha-nature. Further realizing that Buddha-nature is no-nature he had awakened to the fact that "emptiness is form" as well as "form is emptiness. He realized that the true nature of self does not perish and that Buddha-nature is intrinsic to all beings. The statement "One should give rise to the mind which has no abode," is essentially identical to "Emptiness is form."

Released from the bondage of relying on conceptual or substantial support for the self, the self becomes itself as no-self or emptiness and the mind becomes the Buddha-mind. This is what is meant by the statement, "This very mind is the Buddha." On the other hand, when the mind seeks some conceptual support, it is more appropriate to say that Buddha is "neither mind nor Buddha."

As we have seen in the example of master Kyogen and

the pebble hitting the bamboo and in Enō's verse, the first task to be accomplished in the Zen "elucidation of the self" is to awaken to the truth of "form as emptiness." The experience of "form as emptiness," however, must simultaneously be the experience of "emptiness as form." The fact that awakening as "form as emptiness" must become awakening as "emptiness as form" can be seen from Enō's awakening under instruction of master Hōen.

To repeat, Zen begins with the "elucidation of the self" which leads to the awakening of form as emptiness. "Form as emptiness" becomes converted to "emptiness as form" and the student of Zen is led to the awareness of the reciprocal correlation of "form as emptiness" and "emptiness as form." Nothing in this world has a substantial essence, and we humans fundamentally cannot attach ourselves or seek support in anything whatsoever. On the other hand, precisely due to this fact, each thing or phenomenon manifests itself in this world moment after moment as that which absolutely can not perish. When we begin with the elucidation of the self and awaken to the fact that all is empty, that nothing is substantial, and that everything exists in a nexus of mutual support, we realize for the first time the absolute value of all existence, all phenomena, and are released from the bonds of self-centeredness. We come to see the absolute center everywhere as we are reborn in something like an absolute and boundless spaciousness. The seeing into this boundless openness, kenshō, requires a lifetime of Zen practice and repeats itself over and over in the daily life of the practitioner. Not only in Zen, but in other individuals and traditions can we find similar views and experiences. Some examples are: Eckhart's mysticism, the naturalism of V. v. Weiszacker's Gestaltkreis and Whitehead's panentheism.

In order to see existence in its true light, one must break through the narrow shell of the ego and live with the entire world as the locus of existence. From the standpoint of Zen, the center of existence is to be found not only in human life but in the life of all things animate and inanimate. In order to realize this, one must awaken to the fact that one has been living in

a self-enclosed mode of being based upon just one center of focus. When one has thus awakened, one is liberated from the bonds of life and death and is enabled for the first time to examine all the problems of this world in their true sense and at their core. However, in the face of the numerous concrete problems which require our immediate attention, it may seem impractical to undertake such an enormous task as the elucidation of self. We are faced with so many social injustices everyday, and we feel called to correct them now. But from the standpoint of Zen no problem can find a fundamental solution apart from the elucidation of self.

The problem of feminist liberation is no exception. It may be urgently necessary to take measures to counter the sexual discrimination and inequality in our modern society. Yet, perhaps we need more haste and less speed, remembering that there is also the path of elucidating the self. There are many other paths besides Zen which tackle the question, "What is it to be human?" I firmly believe that Zen provides one powerful path of resolving this very question. By delving into the question, "What is it to be human?" from the perspective of the elucidation of the self, we are freed from the self-serving self and reborn in absolute and boundless spaciousness.

It is not only oneself that is at the center of the world. If we awaken to the reality that everything in the world is at the absolute center--This is what is meant by "emptiness" in Buddhism--then the problem of human liberation or the liberation of humanity will become the fundamental concern and take on a different form from that of feminist liberation. On the other hand, rather than seeking the liberation of humanity or of the human being as a whole, we are always pulled by the need to consider something like a symptomatic treatment. While the Zen standpoint is to plumb the depths of the self, to elucidate the source of the self and attain fundamental freedom, a life of free movement in the sense of life-and-death as play, it might be necessary to deal with problems on the horizontal plane, responding to each case of inequality or discrimination as individual phenomena particular to the age, society, and given circumstances.

I would simply like to note one thing in this regard. In Zen when one begins at the level of elucidating the self and delves into the depths of human existence as such, the true mode of human being on the horizontal plane simultaneously also becomes clarified. Our everyday lives are lived at the crossroads between the vertical dimension of fundamental transcendence and the horizontal dimension of the secular world. Thus in our actual lives, these two aspects are one. When we examine human existence and clarify the true mode of human freedom, we not only elucidate the self in its vertical dimension, but it may also become necessary to elucidate the horizontal dimension of humanity and women and call for their liberation on the social level.

These two aspects can be seen in the realm of philosophy as well. Nishida's philosophy begins with the self of action which works in the vertical dimension. Hegel's thought as we find it in the Phenomenology of Spirit is essentially an intellectual project which ignores the self of action and proceeds from the level of abstract consciousness to that of self-consciousness and on to reason and spirit.

When we seriously consider the problem of the liberation of an actual human being, a living man or woman, it becomes evident that our search must encompass both the vertical and horizontal dimensions. When we begin from the vertical dimension and continue on our way, the horizontal dimension naturally resolves itself. If we earnestly seek a solution on the horizontal plane, we must descend into the depths of the vertical dimension in order to achieve a true resolution. The failure of the merely horizontal approach is vividly illustrated by the fascist policies of Nazi Germany during World War II.

As a practitioner of religion and a student of the philosophy of religion, I feel that the vertical path to feminist liberation and human liberation is most effective. Although the vertical path may seem much farther, it is actually the shortest and most direct. For us humans, everything except ourselves is relatively easy to understand; there is nothing more difficult to understand

a self-enclosed mode of being based upon just one center of focus. When one has thus awakened, one is liberated from the bonds of life and death and is enabled for the first time to examine all the problems of this world in their true sense and at their core. However, in the face of the numerous concrete problems which require our immediate attention, it may seem impractical to undertake such an enormous task as the elucidation of self. We are faced with so many social injustices everyday, and we feel called to correct them now. But from the standpoint of Zen no problem can find a fundamental solution apart from the elucidation of self.

The problem of feminist liberation is no exception. It may be urgently necessary to take measures to counter the sexual discrimination and inequality in our modern society. Yet, perhaps we need more haste and less speed, remembering that there is also the path of elucidating the self. There are many other paths besides Zen which tackle the question, "What is it to be human?" I firmly believe that Zen provides one powerful path of resolving this very question. By delving into the question, "What is it to be human?" from the perspective of the elucidation of the self, we are freed from the selfserving self and reborn in absolute and boundless spaciousness.

It is not only oneself that is at the center of the world. If we awaken to the reality that everything in the world is at the absolute center--This is what is meant by "emptiness" in Buddhism--then the problem of human liberation or the liberation of humanity will become the fundamental concern and take on a different form from that of feminist liberation. On the other hand, rather than seeking the liberation of humanity or of the human being as a whole, we are always pulled by the need to consider something like a symptomatic treatment. While the Zen standpoint is to plumb the depths of the self, to elucidate the source of the self and attain fundamental freedom, a life of free movement in the sense of life-and-death as play, it might be necessary to deal with problems on the horizontal plane, responding to each case of inequality or discrimination as individual phenomena particular to the age, society, and given circumstances.

I would simply like to note one thing in this regard. In Zen when one begins at the level of elucidating the self and delves into the depths of human existence as such, the true mode of human being on the horizontal plane simultaneously also becomes clarified. Our everyday lives are lived at the crossroads between the vertical dimension of fundamental transcendence and the horizontal dimension of the secular world. Thus in our actual lives, these two aspects are one. When we examine human existence and clarify the true mode of human freedom, we not only elucidate the self in its vertical dimension, but it may also become necessary to elucidate the horizontal dimension of humanity and women and call for their liberation on the social level.

These two aspects can be seen in the realm of philosophy as well. Nishida's philosophy begins with the self of action which works in the vertical dimension. Hegel's thought as we find it in the Phenomenology of Spirit is essentially an intellectual project which ignores the self of action and proceeds from the level of abstract consciousness to that of self-consciousness and on to reason and spirit.

When we seriously consider the problem of the liberation of an actual human being, a living man or woman, it becomes evident that our search must encompass both the vertical and horizontal dimensions. When we begin from the vertical dimension and continue on our way, the horizontal dimension naturally resolves itself. If we earnestly seek a solution on the horizontal plane, we must descend into the depths of the vertical dimension in order to achieve a true resolution. The failure of the merely horizontal approach is vividly illustrated by the fascist policies of Nazi Germany during World War II.

As a practitioner of religion and a student of the philosophy of religion, I feel that the vertical path to feminist liberation and human liberation is most effective. Although the vertical path may seem much farther, it is actually the shortest and most direct. For us humans, everything except ourselves is relatively easy to understand; there is nothing more difficult to understand

than ourselves. If we would only exhaustively come to know ourselves, then we would be liberated from the narrow, provincial self, awaken to the true self that we are and ought to be, and the horizontal dimension would open up of its own accord.

Let us return to the "The Sound of the Valley, the Figure of the Mountain" chapter of Dogen's Shobogenzo and the episode involving the verses composed by Jinshu and Eno to examine the self as it truly ought to be. In the first episode, Kyogen composes a verse expressing his awakening to his own Buddha-nature as self-nature which is none other than no-nature, this awareness being simultaneous with the opening up of absolute spaciousness. In the episode from the Platform Sutra of the Sixth Patriarch, it will be recalled that Eno was brought to ultimate awakening when he heard the Fifth Patriarch Hoen recite from the Diamond Sutra: "One should give rise to the mind which has no abode." Together with the two verses composed by Jinshu and Eno, this statement clarifies the dynamic involving the human being, the world, and the opening up of the absolute.

As I explained before, the verse by Jinshu showed that he had not freed himself from the conceptual standpoint of form. Although Eno had not gone to the other extreme of absolutizing the standpoint of emptiness, his verse focused on the expect of emptiness. He then thoroughly awakened to the mutuality of "form as emptiness," "emptiness as form" when he heard the Fifth Patriarch quote the passage from the Diamond Cutter Sutra.

What does it mean, however, to live the mutuality of "form as emptiness" and "emptiness as form?" When one has experienced the Great Death of the Self and the rebirth of the self in absolute openness, the self has freed itself from all attachments and has realized "this very mind as the Buddha," the realm of "no mind, no Buddha." In the course of practice preceeding this realization, however, there is a certain validity to the initial verse authored by Jinshu which compares the body of awakening to a tree and the mind of awakening to a mirror stand. This, however, substantializes that which can

not be substantialized, and belongs to the "thought of being" of which Heidegger speaks. That is, it focuses on essence in contradistinction to existence.

Such a standpoint of "being" must pass through the death of the self, the absolute negation of the self by the other (actually an infinite number of others) in order to experience rebirth. This is necessary because the standpoint of "being" only sees half of the truth. Furthermore, when one has undergone the Great Death, even Jinshu's standpoint of "form" or "being" takes on a completely new significance. This can be seen for example in the philosophy of Nishida Kitaro, which reevaluates the speculative philosophical tradition of "being" which has been predominant in the West.

The self which has undergone the Great Death lives in that dimension where all life is equal with itself: you, him, her, animals, plants, the animate and inanimate. In such an absolute openness, everything is originally the tree of awakening, the heart of all things is the stand of the mirror bright. When we live in this absolute openness the humble heart does not go even a day without practicing and constantly endeavors to keep the dust of defilement from accumulating. To see that Jinshu's verse describes the nature of the fundamental self we must pass through the standpoint described in Eno's verse. Once this is done, Jinshu's verse takes on a completely new meaning and enfolds on an entirely new dimension.

Let me explain this matter using another example, that of the Ten Oxherding Pictures. As most of you know, the Ten Oxherding Pictures begins with the elucidation of the self which reaches a climax in the empty circle of the eighth picture. Here one has awakened to the fact that the ox which one had been pursuing was originally within; the self, the ox and the scenes of nature depicted throughout have been completely emptied of conceptual misrepresentation. In the ninth picture only the beauty of nature is depicted with nightingales in flight and plum trees in blossom. In the tenth picture, not only nature, but an old man and a youth are added to the scene. What are these images telling us? Zen begins with the

elucidation of the self. When the self has undergone the Great Death everything is empty as depicted by the circle of the eight picture. Then everything is received anew and in the tenth picture we enter the realm beyond self-enclosed self where the self lives together with the other and with nature. When the self experiences the Great Death, it becomes possible to see everything as alive in the openness of the fundamental locus. The one absolute difference between life before and after the Great Death is that in the latter case human beings live with all other beings having been reborn in fundamental openness. The self-centered mode of the self is converted to that mode of existence in which the absolute center and circumference simultaneously exist everywhere. The standpoint of conscious pursuit of truth or true self leads to the limit of consciousness; when the standpoint of consciousness is broken through, the self becomes wholly conscious in such a way that there is no gap between the conscious self and the true self. This mode of existence is called jinen honi, or Dharmic naturalness.

I believe you have understood what I have tried to convey with regard to the standpoint of Zen. This standpoint is "the standpoint of no standpoint" since Zen is fundamentally what makes each and everything precisely what it is. The feminist movement today is developing in many directions. If the feminist movement were to base itself upon the kind of elucidation of the self as is carried out in Zen then a completely new dimension would unfold at the fundamental locus of openness and the many directions of the feminist movement would take on a new vitality fueled by the integrity of truth. You, him and her, women and men, the various ethnic groups, the handicapped, all people would be able to encounter each other on the basis of identity, that equality of life as it unfolds on the locus of absolute openness. Thank you.

Kawamura Eiko Ph.D. is a professor of Religion and Philosophy at the Zen College Hanazono in Kyoto, Japan. She gave this talk at the Conference "The Sound of Women's Voices Heard 'Round The World A Dialogue Among Women From The Major Religious Traditions of The World" at the Claremont Graduate School, April 16/17, 1988.

GESPRÄCH

die Nordsee
düster und weit

how different
the Pacific

grau
schäumend
wild
die eine

blue
green
rolling
the other

du oder ich

I do not know any longer
whether it is you or I
that speaks

Gesshin

This poem was published in:
A Sudden Flash of Lightning
Words out of Silence

by Thich Man Giac and Gesshin Myoko Midwer
International Zen Institute of America, 1983

THE TIME OF THE POET

Alvano Candona-Hine

There seem to be two themes--which anybody could really prove to be one and the same--that poets of all times and places have taken up: these are the themes of love and death. In saying this we may be stepping on the toes of a platitude, but we mean to do that quite consciously, with a vengeance. And one shouldn't only dance and flirt with cliches and platitudes but take them to bed, as it were, and beget the monstrous creatures which they are dying to have with us. The children of cliches and platitudes happen to be paradoxes--which are the albinos of the intellectual world--and the particular baby we'd like to suggest for baptism here is that both love and death cancel time, that they are timeless states. For which reason not only do poets of all times and places take them up, but the very greatness of these poets is measured by their ability to sing of these apparently irreconcilable but symbiotic states.

Humans give a lot of lip service to time; we live by its apparent inevitability. But there is something in us that knows, in love and in the presage of death, that time is a mere illusion and that we live to sense those timeless moments of love and foreboding when we are suddenly one with joy and terror.

Love and death are states of being, massed sources and entities of spiritual energy (remember Blake: energy is eternal delight) which the poet knows he can communicate but not explain. Words alone will fail him, as all poor poetry indicates. This writer has always harbored the deep suspicion that poetry is not made up of words. People assure him that it is, and he can't quite defend his position, but when he looks at words they look like sardines in a can, neatly stacked one after the other. They are beautiful, they are pathetic, but they have no life. And poetry must have so much life! That's why we say, poetry is not made up of words. If sometimes it uses

them, it is for its own inscrutable ends, for poetry is about silence.

Neither is poetry related to knowledge, or facts, or science, or political events. Poetry is about nothing that is not opaque, concrete and human. It is closer to the life of objects than to the shift of world events. It is about something when that something is nothing.

Great art is essentially meaningless; meaningless in the sense that it cannot be paraphrased and digested from the neck upwards by people living from the neck up. On the contrary, the greatest art generates a terrible sense of desolation and loneliness at the pit of the stomach, perhaps because it so confronts issues that unite life and death into a single vision. The Goya of the Napoleonic wars in Spain and many large abstract De Koonings share this powerful acid quality without which we cannot be shocked out of comfortable states of being. People who stress the social value of this or that art object are ultimately barking up the wrong tree or, at the very least, up a somewhat obvious tree. They are so alienated from their own bodily reactions that they do not feel the art affecting them at gut level. Often, that feeling is one of terror but since terror is assumed to possess purely negative values, it is instantly denied.

This fear of a true human condition is the biological reason for the delusion that art contains ideas instead. We have been taught to revere ideas as if ideas weren't behind every major and minor tragedy in the world. We admire people with ideas without realizing that ideas are the past, that they are very much the antithesis of thinking. Thinking is a process whereas ideas are objects clogging the mind.

In a pathetically circular movement, then, we are afraid to face our human condition. This makes us avoid the nakedness of real art and so we invent an intellectual meaning that will create a distance between us and that fretful object we are contemplating. As long as we cling to ideas, we cling to meaning, and as long as we

cling to meaning we must cling to time. Meaning is as slow as time; it is never that instantaneous grasp of true comprehension. The ubiquitous nature of human fear underwrites the whole operation.

But the poet does something outside of time with words. He uses the same words we use every day, the words the scientist uses, the words the criminal and the cook, the carpenter and the fool uses and yet he is able to step outside of time to deliver a message that chills our spine. Obviously, the poet writes by leaning on the same mind we all have and yet the mind is the knowing clock, the mind we all have is this thing that invents time...

Well, the poet is the only one who turns and accuses time; he's the one who is never on the side of time. He accuses it before his heart and it is his heart that gives him the answer and the way to communicate with us through words. His heart tells him that there is a timeless state and that the very river of time is timeless. It is while the poet is making this discovery that he sees, suddenly, out of the corner of his eye, that all of the light by which he sees is permanently caught--like a child's kite--on a branch of dream. The full tree of dreams is called vision and the poet deals in dreams because he has seen them work, and they work infinitely better than the fruit of that other tree which politicians and so-called revolutionaries are always offering us and which are promises of a better future. As if there was a future more fully realizable than the ever-present present!

Dreams possess an inner light. Would we rather have shoes than vision? Which would carry us further?

We live in an age of profound mediocrity. Even the greatest poets surrender their vision of a timeless state and presume to understand history and progress, all of those lovely little abstractions that generate so many unlovely little poems; they want to join revolutions forgetting their birthright, the knowledge that the cos-

mos is wise enough to move us at the right speed, the speed of lightning.

These poets, when they look at injustice, imagine that they must take sides in order to abolish it, as if taking sides could do away with the worm of power in the human heart that mothers all injustice. They become political; that is, abstract, in their search for the solution to human problems. Their song is deflected from its true task which is to confirm the one road we all travel on this earth and which is simultaneously joy and sorrow.

Is this so hard to see? Haven't we been on that singly possible road long enough to recognize it as home? On Sunday afternoons, on Wednesday evenings, on hot days on very cold days, on days of failure, at the moment of our greatest triumphs, haven't we seen ourselves on that high road that leads merrily nowhere and which our blessed feet, in spite of everything, insist on following?

That road is meant for everything, including kisses and tears, running away, turning against ourselves, becoming murderers. Even such poets as Vallejo and Neruda lost their bearings on that road. But when they wrote with their hearts they wrote great surging poems. When they exercised their true functions as poets they were beyond compassion, they had given up hope and were free to sing. Then and only then they sang. Singing is the human function, not attempting to understand what will never be understood, or taking sides against what will never have sides.

A Japanese haiku poet, Oemaru, had both feet well planted on that road when he said:

The fire-fly
gives light
to its pursuer.

Alvano Cardona-Hine lives in a small village in New Mexico with his wife Barbana McCauley. He has published ten books, paints and composes music.

OUR SELF

(A Buddhist Adaptation)

Our Savior, Who Art Within Us,
Sanity be thy name.
Thy time has come.
Much can be done on earth
to create a heaven.

Lift from us this day our daily pain
because of our trespasses of
Ignorance, greed and aggression.
and lead us not into attachments,
but deliver us from ego,
for ours is the Buddha, and the Dharma
and the Sangha-

Forever, Zazen.

Jude Bagatti

HAVING CUT OFF...

Having the top of my finger cut off
the whole universe vanishes with it.
Are we still one?
My finger - me?

Let no thought be wasted over it!
One million Bodhisattvas assemble
in one big
"Aaaauh!"

Bettina Pundarika
Miami, Feb 22, 1990

LASS AB VON WORTEN UND REDEN!

Roshi Gesshin Prabhasa Dharma

Lass ab von Worten und Reden!

Ein Mönch fragte einmal Meister Fuketsu: "Sowohl Reden wie Schweigen sind von der Ri-Bi-Relativität betroffen. Wie können wir frei und an nichts gebunden sein?" Meister Fuketsu sagte: "Wie gern erinnere ich mich an Konan im März! Die Rebhühner rufen und die Blumen duften."

Mumon gibt dazu einen Kommentar:

Das Zen des Fuketsu wirkt wie ein Blitz. Er hat seinen Weg und geht ihn. Aber warum sagt er es mit den Worten des alten Dichters und macht sich nicht frei davon? Wenn Du dies deutlich erkennst, dann erlangst du vielleicht absolute Freiheit. Lass ab von Worten und Reden, und sage ein Wort!

In seinem Gedicht sagt Mumon:

Er gebrauchte keine grossen Worte.
ES wird offenbar, ehe sich der Mund auftut.
Wenn du noch weiter leichtfertig daherredest,
Dann wisse, dass du ES niemals erlangen wirst.

Einer der Alte -so nennt man die Weisen, die Buddhas oder Roshis, das bedeutet wörtlich "der Alte" oder "die Alte"- hat einmal gesagt: "Wenn einer einen Satz, der ausserhalb unserer Stimme liegt, trotzdem in Worte fasst und ausspricht so darfst du den Sinn nicht im bewussten Denken suchen. Der Sinn ist wie ein Schwerthieb in einen Wasserfall, wie ein zuckender Blitz, ein Sternschnuppenflug. Keiner könnte diesen Satz zu fassen kriegen. Wenn du aber sofort, ohne zu zögern, den inneren Sinn erfasst hast, dann bist du im Licht der Grossen Freiheit. Diejenigen aber, die im Schlamm des Wortlautes rühren, sich im stehenden Wasser logischer Spitzfindigkeiten herumtreiben und im Kehrichthaufen des Geredes und des äusse-

ren Anscheins wühlen, werden den Meister nicht einmal im Traum zu sehen bekommen."

In der "Meisselschrift vom Glauben an den Geist", die von dem Dritten Patriarchen verfasst wurde, heisst es: "Wer sich versteift, verliert das Mass, kommt unvermeidlich auf den Irrweg. Lass los, so gibt ES sich von selbst. Nie geht ES weg, nie steht ES fest. Wenn einer nun zu dieser Erkenntnis gelangt ist und daraufhin behauptet: Also gibt es weder Buddhas noch ein Ding, so schlägt ihn auch das hinunter in die Totenhöhle. "Die Erleuchteten nannten es "Die tiefe Fallgrube der Befreiten." Darum heisst es: "Auch diejenigen die an keinen Zweck und Keine Sache mehr gebunden sind, haben noch die Not der goldenen Ketten zu bestehen. Auch die Freiheit kann uns noch zur Kette werden. Auch sie muss noch bis zum untersten Grund durchdringen werden. Wenn du dann da wo es keine Worte gibt doch noch Worte findest und dort wo man nichts tun kann doch noch etwas tust, dann bist du einer der vom Tod zurückgekehrt ist. Wenn Du aber auf dem Wege des Verstandes und Gefühls es zu deuten versuchst, so wirst du an den Worten der Weisen nur des Todes sterben. Was heisst es, über die Worte hinaus in jene überwärtige Gegend einzudringen?"

Der Mönch Bao-ji kam eines Tages an einem Metzgerladen vorbei und hörte, wie ein Kunde den Metzger bat, ihm aus dem dort hängenden Wild ein recht gutes Stück herauszuschneiden. "Was heisst hier gutes Stück", fuhr ihn der Metzger an, "wo habe ich in meinem Laden anderes als gutes Fleisch?" Aus diesen Worten klang in dem Mönch plötzlich etwas viel tieferes heraus. Und er hatte eine unglaublich tiefe Einsicht.

Ein ganz gewöhnliches Alltagsgespräch zwischen einem Metzger und seinem Kunden! Wenn ihr den Tiefblick habt und nicht an den Worten festhängt, dann hört und seht ihr plötzlich durch die Worte hindurch, an ihnen vorbei, oder lest zwischen den Zeilen. Und dann bekommt auch das Umgekehrte einen Sinn. Zum Beispiel heisst es im Herz Sutra: "Nichts entsteht und nichts vergeht. "Das versteht ihr wahrscheinlich gewöhnlich so, das nichts

entsteht und nichts vergeht. Ihr könnt es aber auch andersherum lesen: NICHTS entsteht und NICHTS vergeht. Das ist sehr interessant! Wer sieht das?

Wie aber steht es jetzt hier mit Fuketsu und dem Mönch? Ein Mönch fragte einmal Meister Fuketsu: "Sowohl Reden wie Schweigen gehören der Welt der Relativität an". So, wie wir das Absolute verstehen oder das Schweigen, steht es im Gegensatz zum Reden. Sie gehören beide der Relativität an. "Wie können wir frei und an nichts gebunden sein?" Der Mönch fragte also nach der Grossen Freiheit, nach dem wahren Geist. Wie manifestierst du, Meister Fuketsu, diese Freiheit, an nichts gebunden zu sein?

Meister Fuketsu war frei von der Relativität von Reden und Schweigen. Aber ist er nicht auch in Worte verfallen? Er antwortete: "Wie gern erinnere ich mich an Konan im März! Die Rebhühner rufen und die Blumen duften!" Ist er damit nicht in Worte verfallen? Sehr interessant, die Antwort von Fuketsu. Er ist vollkommen frei von der Relativität von Schweigen und Reden, vollkommen frei von jedem dualistischen Gebundensein. Vielleicht fiel ihm in diesem Augenblick nichts anderes ein als das Gedicht eines anderen, aber wenn ihr euch in den Worten nicht verliert, dann werdet ihr den wahren, freien Geist von Fuketsu erkennen wenn er sagt: "Wie gern erinnere ich mich an Konan im März! Die Rebhühner rufen und die Blumen duften!" Wie gern erinnere ich mich an das Sesshin in der Neumühle! Der Wasserfall rauscht, und die Knie knachsen!" Sind das Worte? Ist das Reden?

Der Mönch hat es gewagt, Meister Fuketsu das zu fragen: Wie kann man wirklich ein freies Leben führen, das weder unter der Unterscheidung noch unter die Einheit fällt? Das weder grundsätzlicher Gleichheit noch Phänomenen ausgeliefert ist? Selbstverständlich wollte der Mönch keine intellektuelle Erklärung, sondern er wollte die Zen-Lösung Fuketsus sehen. Meister haben Koans aufgestellt, oder sie kamen zustande aus Unterhaltungen, nur um mit ihrer Hilfe ihren Schülern die Augen zu öffnen um sie zu dem Grossen, dem Freien Geist zu erwecken.

Nur darum stellen sie diese Schranken auf, weil es in der Vorstellungswelt der Menschen solche Schranken gibt. Wer aber einmal durch das Torlose Tor gegangen ist, für den gibt es keine Schranken, der ist vollkommen frei von jeder Gegensätzlichkeit. Da ist weiss wie schwarz und schwarz wie weiss, und dann wieder weiss ist weiss und schwarz ist schwarz. Dazu ein Spruch, der diese völlige Geistesfreiheit ausdrückt, das heisst diesen Zustand des vollkommenen Freien Geistes, in dem nichts unmöglich ist, weil er über alle Möglichkeiten hinausgeht:

Eine steinerne Jungfrau tanzt,
und der eiserne Baum treibt Blüten!

Solange man sich aber auf der Ebene des "gesunden Menschenverstandes" bewegt, kann man niemals eine zufriedenstellende Antwort finden. Wenn man spricht, fällt man in das Gebundensein an Worte und wenn man schweigt, fällt man in das Gebundensein des Schweigens. Man kann also diesen Widerspruch mit Hilfe des Verstandes nicht lösen. Da hilft nur das vollkommene Abschneiden jeglichen diskursiven Denkens. Und wenn einem das schwerfällt, dann braucht er sich nur in den Wasserfall da drüben zu stürzen! Dann ist auf einmal alles klar.

Ein Mönch kam zu einem Meister und bat darum in das Dharma eingeweiht zu werden; er fragte nach einem Eingangstor in die Lehre: "Wie kann ich in das Dharma eintreten?" Daraufhin sagte der Meister: "Hörst du das Rauschen des Wasserfalls?" "Ja!" sagte der Mönch, "dann tritt dort in das Dharma ein!" Das ist zunächst das Eintreten in die Einheit, in das Einssein mit allen Dingen, in die Welt des Absoluten, des absoluten Selbst oder in das Nichts, Nicht-Selbst. Hier ist Leere Form und Form Leere. Aber die Grosse Freiheit erfährt man erst, wenn man erwacht aus dem Nichts, aus dem Samadhi in dem Subjekt und Objekt verschmolzen sind. Und den Moment des Erwachens, den nennt man Satori. In diesem Augenblick ist man völlig frei von jeglicher Gegensätzlichkeit und aus diesem Geisteszustand heraus spricht Fuketsu, wenn er sagt: "Wie gern erinnere ich mich an Konan im März! Die Rebhühner rufen und die Blumen duften!"

Ein Japanischer Dichter sagte einmal in der berühmten Kirschblütenzeit:

Wie wunderbar, wie wunderbar
Diese Kirschen von Yoshino!

Und falls du einem Meister dies vortragen würdest und dieser Dich plötzlich fragte: "Ist das nicht das Gedicht von Toho?" und wenn du dann darauf antwortest: "Jawohl!" dann werden dir sofort dreissig Stockschläge "erspart", denn man hat sie, psychologisch gesehen, ja schon bekommen. Sag', wo hast du da deinen Fehler gemacht? Sind das nicht die Worte von Toho? Ist jenes nicht ein Gedicht von Goethe? Ein Mönch kam zu Meister Ummon mit einem Gedicht und er fing an zu rezitieren: "Das Buddha Licht erfüllt das ganze Universum...", da unterbrach ihn Meister Ummon: "Sag' mal, sind das nicht die Worte von Chosetsu?" "Jawohl!" sagte der Mönch. "Du hast es verfehlt!" sagte Ummon. Wer da in Worten herumklaubt, das heisst, im Schlamm der Worte herumrührt, der sucht nach dem Sinn des Gedichtes, und der denkt, ach, der Mönch, was hat der mit dem Gedicht wohl sagen wollen? Wo liegt der springende Punkt? Da kann man nur wieder in das Nichts zurückkehren, in das Eine eintauchen, von allem ablassen wie es in der "Meisselschrift an den Geist" heisst: "Lass los von allem wer sich versteift, verliert das Mass, kommt unvermeidlich auf den Irrweg, lass los, so gibt es sich von selbst. Nie geht ES weg, nie steht ES fest."

Ein anderes, kurzes Beispiel, um noch einmal den Punkt zu beleuchten, um den es hier bei Fuketsu und dem Mönch geht. Meister Joshu hat immer die erste Strophe dieser "Meisselschrift" angeführt: "Der höchste Weg ist gar nicht schwer, nur abhold wählerischer Wahl. Dort, wo man weder liebt noch hasst, ist höchste Wahrheit, in der Tat."

Eine Tages hat einer seiner Mönche zu ihm gesagt: "Ihr rezitiert immer das Gedicht von dem Dritten Patriarchen, ist das nicht Anhaften?" Da sagte Joshu: "Ja, das hat mich vor fünf Jahren schon einmal einer gefragt."

Ich weiss es auch nicht!" Und er hat es weiterhin rezi-
tiert. "Der höchste Weg ist gar nicht schwer, nur abhold
wählerischer Wahl." Ist das nicht dasselbe wie die Frage
des Mönches: "Wie kann man frei sein von der Relativität
des Schweigens und des Redens?"

Plitsch, platsch, fällt der Regen
weggewaschen sind innen und aussen
wer dort hindurch ist wahrlich
dem wird das Krachen und Knacken seiner Knie
zum heiligen Sutra! *)

Wenn ihr das Sutra rezitiert, ist das in Worte verfallen
sein oder in Schweigen?

*) Gesshin Prabhasa Dharma, 1986



'insights
outside'



INTERNATIONAL ZEN INSTITUTE OF AMERICA

ZEN magazine SUMMER/FALL 1990